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THE CLASSICAL WEEKLY

Entered as second-class matter November 18, 1907, at the Post Office, New York, N. Y., under the Act of Congress of March 1, 1879

VOL. X

NEW YORK, OCTOBER 2, 1916

No. 1

Columbia's Summer Session this year was rendered notable by a Classical Conference conducted by Professors Gilbert Murray and Paul Shorey. Each guest of the University delivered a series of ten lectures in the afternoons from July 11 to July 24; during the second week three evening meetings were held at which both visiting scholars spoke. Professor Murray chose as his lecture subjects Greek Epic and Greek Tragedy. In the latter field, he analyzed on successive days the Supplikes, the Agamemnon and the Choephoroi of Aeschylus, the Oedipus Rex of Sophocles, the Rhesus, and, finally, the Bacchae of Euripides. Professor Shorey, after an introductory lecture dealing with general principles, discussed on the second day Aristophanes, and on the third day The Case of Aristophanes against Euripides. Then in seven lectures he developed Some Aspects of Ethical and Spiritual Religion in Antiquity. Of these seven hours the last was devoted to Socrates. The lectures on religion were in part the same as a series which Professor Shorey had already given at Northwestern University on the Norman Wait Harris Foundation and which will presently be published by the Princeton University Press. At the evening sessions Professor Shorey spoke on the Methods, Aims and Ideals of Classical Study, under the three heads of the High School, the College, the Graduate School. Professor Murray, on the first evening, described the situation of classical education in England; on the second and third evenings he read a finely conceived plea for the study of literature, and especially classical literature, in a scientific age. This paper will presently be published. Professor Shorey ought certainly not to keep for any long time from the classical teachers and scholars of the United States the three discussions which so informed and charmed his audiences this summer.

The lectures were well attended. Those who were present gave every evidence of the keenest appreciation of the treat which had been provided for them. The impressions which were carried away must have been very varied indeed and no attempt can here be made to do justice to the suggestiveness of the Conference. It must suffice to mention a few of the reflections which occurred to the present writer.

One of the happiest results was somewhat unforeseen. The two speakers were invited for their own sakes and no restriction was placed upon their choice of topics. In the sequel the audiences were delighted to find that in certain very large ways their two guests

held opposite points of view—that, for example, an avenue of approach to the interpretation of the Classics which to the one seemed to promise important results offered to the other practically no promise at all. In doing battle for their respective opinions, however, each showed to the other all due courtesy of fence. This seemed to be a most fortunate conjunction. As nothing can well be imagined more tedious than a world in which everyone agrees with his neighbor, so nothing can be more injurious to Classics than the idea that on all important points classical scholars hold the same opinion. Here, as elsewhere, finality is impossible, and canonical definition of the truth is, fortunately, forever beyond the reach of the human mind. However completely careful investigation may be able to determine the objective historical facts, the intellectual significance of the facts will never, we may rest assured, be quite the same for any considerable number of thoughtful minds in any given age of the world's history and certainly not for successive generations of thinking men. But, as Professor Shorey very brilliantly pointed out, our knowledge of the historical facts themselves of classical antiquity was enormously increased during the nineteenth century and as a natural result whole sections of classical philology and history have had to be rewritten. Further, this enlargement of our knowledge of the historical facts and this consequent rewriting are sure to constitute a continuous process. Those, then, who listened to these lectures had a new demonstration of the inspiring truth that not only is every man's orthodoxy the heterodoxy of some one else equally competent to judge, but for each individual the orthodoxy of to-day may—if his intellectual processes have not ceased to 'function'—become the heterodoxy of to-morrow. Wisdom is justified of her children, and each must feel it his high privilege to be able to say in Solon's famous words: *γῆράσκει αἰὲν πολλὰ διδασκόμενος*. And new knowledge brings new orientations.

A second matter of high importance was the dignity, force and charm with which the minds of the audiences during the entire Conference were continually directed to the consideration not of facts but of the meaning of facts. More and more, as the days passed, the evidence accumulated that the contribution made by the classical writers, especially the Greeks, to the world of ideas had been so vital and so fundamentally sound that their analyses of the problem of human life were

at the very least as valuable and as pertinent to our present perplexities as the analyses of modern thinkers. The Atlantic Monthly, in its issue for August, 1916, prints in its contributors' column a letter from a school teacher in the Middle West in answer to Dr. Flexner's article, in the July Atlantic, on Parents and Schools. This teacher declared that for two years she has made a point of asking scholarly professors of Latin in various Universities to state their reason for advocating the study of Latin. After having regularly received the reply 'To appreciate and enjoy Latin literature', she made bold after a time to say to one of these scholars that she did not know a single individual who could be said to read Latin for enjoyment or for the sake of the ideas therein expressed. It is, of course, possible that if the word 'Greek' were substituted for 'Latin', this writer would at once withdraw her statement, but, if she actually did not know any one who reads Greek or Latin literature or both with enjoyment and for the sake of the ideas therein expressed, it is greatly to be hoped that she was present at this Classical Conference. She would certainly have made the acquaintance of a very considerable number of persons whose chief interest in those literatures was due to the high valuation which they placed upon the intellectual world which the literatures present, and who regard it as quite indisputable that many of the ideas contained in those literatures are as pertinent to our daily needs, as elevated in their conception and expression, and as fruitful in all noble thought, speech and action, as any of the ideas now current among highly educated men and women.

What has just been said leads naturally to a consideration of a matter—oft-discussed—the claims of the study of classical literature versus the claims of the study of classical archaeology. In so far as the material with which classical archaeology deals is definitely the product of the artistic impulse in man and his sense for the beautiful in form and color, archaeology has certainly equal standing with literature. But when its champions go beyond this claim and expatiate upon the educative power of the study of the material background of Greek and Roman life irrespective of its meaning for art, some at least, like Horace's shrewd Sabellian, *renuunt negitantque*. One such doubter was delighted with Professor Shorey's argument on this point. Why should a man who can never quite bring himself to think it a matter of vital importance whether he picks up one fork or another from the bewildering collection that he finds beside his place at dinner to-day prize in the study of Greek and Roman life a kind of information with which he is reluctant to burden his brain in connection with the age in which he lives? The exact ceremonial of a Roman wedding has no doubt a certain interest; so also to those who have to take part in it has the ceremonial of a wedding of to-day. But certainly a man must be an intellectual idler if he has an uncomfortable interview with this conscience whenever

he fails to remember these details after the immediate crisis has passed. The philosophy of clothes is a fascinating subject, but the fascination lies in the philosophy, not in the clothes themselves. With due reservation of the full citizenship of Kunstarchäologie, one may hold that archaeology is simply a faithful and well-deserving servitor of literature and history. It is, after all, ideas and ideals that count, not *cochlearia* or oyster-forks.

NELSON GLENN MCCREA.

THE PLACE OF ARCHAEOLOGY IN THE TEACHING OF THE CLASSICS¹

There are many teachers who know much about the application of the study of sculpture to the Schools, who for years have been applying archaeology to the Schools with marked success, as many a published statement in *The Classical Journal* and *THE CLASSICAL WEEKLY* shows; and many a silent successful teacher is using most if not all the methods of which I shall speak. He is a pedant indeed who thinks that linguistic and literary training alone leads to the shrine of classical culture, and there are few teachers of the Classics now-a-days who limit their listeners to gerund-grinding and root-grubbing or feed their flock only on the fifty-seven varieties of the subjunctive. To get the Greek spirit one must study, as Goethe and Schiller did, Greek art as well as Greek literature. Moreover, archaeology discovers inscriptions and papyri with important bits of Greek and Roman literature (see *THE CLASSICAL WEEKLY* 9.41-44) which the archaeologist must study; and the idea that the archaeologist does not need to know Greek is as erroneous as the idea that the professor of Greek need not be well grounded in archaeology. Of course, language is 'the truest expression of the life of a people', but art and architecture are also an important expression of life, and many advantages can be gained for the higher Hellenic humanism and classical culture by a contemplation of casts of the noblest treasure of Greek art, the Panathenaic procession of the still unexcelled Parthenon, or by a study of the Hermes of Praxiteles, or of photographs of the ruins of Rome. Classical archaeology, that is, the scientific study of the monumental or material remains and artistic products of Greek and Roman civilizations and of the light they throw on those civilizations, trains the student to observe carefully. So does the study of language, though not so well, for the study of archaeology goes further and trains and refines the student's aesthetic tastes. It enables him to weigh evidence in a manner that the study of mere language does not. If archaeology consists in guessing, as I heard someone once say, then

¹This paper was originally read at the Twenty-ninth Annual Convention of The Association of Colleges and Preparatory Schools of the Middle States and Maryland, held at the Drexel Institute, Philadelphia, November 26-27, 1915. It was presented there at the round table conference on Ancient Languages, under the title Ready Applications of Archaeology to School Teaching. I have made much use of Professor Percy Gardner's excellent pamphlet, *Classical Archaeology in Schools* (Oxford, 1905. 35 cents).